

Baptist Record

J. B. GAMBLELL,
GEO. WHARTON, } EDITORS.

CLINTON, MISS.

Thursday, - May 28, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

The secular press said that Dr. Hawthorne was the Edwin Booth of the Convention.

There are over twenty-nine thousand members connected with the Jamaica churches.

The church at New Hope, Leak county, expect soon to complete their new house of worship.

It is stated that the Mormons of Paris, Idaho, resisted the efforts of the officers to arrest them.

Miss Cleveland is quite popular as a lecturer. That lady delivered a lecture on this subject: "Altruistic Faith."

Dr. Clough reports three hundred and ten conversions in connection with the Ongole mission, since January 1st.

There is a religious sect in Ohio, who believe that when men die they become cats. If that be true, we can account for the fact that cats have so many vicious traits.

John Wanamaker, superintendent of the largest school in this country, about two thousand, says that he has never expelled a scholar from his school.

The vessel that carried Bro. C. E. Smith, our missionary to Africa, carried also fifteen thousand cases of gin. "The curse of Africa," he says, "is drink."

Elder W. E. Tynes, Fort Worth, Texas, has recently baptized a candidate for the Presbyterian ministry. He also reports a great revival of religion in Fort Worth.

Last Sunday was a good day for the Woodville church. We raised the promised twenty-five dollars in the morning and received three candidates for baptism at night.—G. B. ROBERTS.

The Texas Baptist says that Texas has not a single inferior, or dishonest man at the National Capital. Mississippi has sent some of the most distinguished Southern Representatives to Washington.

We call attention to the sermon in this week's Record, by Dr. Alexander McClellan. Dr. McC. is one of England's best preachers, and his sermon is one of great power.

Our work is full of interest in Starkville. The congregations are large, and the Sunday-school, the prayer-meetings and the missionary societies are all well attended. I began a meeting with Dr. Bozeman at Meridian at night.—E. E. KING.

Concord church, Columbus Association, dedicated their new meeting house on the third Sunday. Elder J. H. Buck, of Macon, preaching the sermon. Elder J. J. Jackson is the pastor, as he is of other churches, near about, most of which have been built under his ministry.

The revision of the Old Testament is now ready for use. The work was mainly one of translation, the same Hebrew manuscripts being used that was used in the King James' version. The work is the joint production of English and American scholars. It will undoubtedly reach a large circulation.

The Religious Herald says that many years ago a protracted meeting was being carried on when the pastor became sick, and asked the young school-master to take charge of the meeting. He was finally persuaded. He took as a theme, "The suffering here and glory hereafter." This sermon brought to Christ through that effort. That school teacher is Dr. Ellis, of Baltimore.

The Columbus Index speaking of Capt. Beal, of West Point, as a candidate for Attorney General of Mississippi, says: "He is well qualified to fill the place, being a man of fine ability, and long and successful experience as a lawyer. The Senior editor was Bro. Beal's pastor once, and we are sure the interests of the State would be safe in his hands."

A Roman Catholic paper asserts that there are over ten thousand Protestant children attending their schools in the United States. And many Baptists are among this number. We have never seen a boy or girl educated at one of their schools, who did not either become a Catholic outright, or else was always so tainted with Romanism as to be lost in usefulness to the Baptist cause. We think that Protestants, especially Baptists, should learn something from past experience.

It may be cited as an instance of wildest statement, that an author in Leslie's Popular Monthly, speaking of Rialto, the actress says she "lives to see the profession leading the morals of the world, side by side with its bitterest foe, the church." This is said in the face of the fact that not a few of the stars change husbands so often that a moderately well informed public do not know their true names. We say nothing of those who are mothers before they are wives. Whatever may be said of the genus o' the stage, its motives will not bear mentioning.

Some of the best talkers at the Convention were seldom heard. Dr. Curry was reported not to have said anything except to preach the Convention sermon. It is frequently the case that some men do the thinking, and others the talking; though in our religious gatherings like this we have men who can do both. We have often thought that some of our great men were too still.

A father and son were wandering among the mountains when they came up to a steep eminence. The father telling the son to go around, began to ascend the eminence. When about half way he heard the voice of his son behind him saying, "Step shorter, father, am following in your tracks." How careful that father was, the rest of the way not only to step short, but to put down each foot in a firm place. Remember, father, that your child is always following in your tracks. Be careful where they lead him.

The following quotation in reference to the Congress of churches held in Hartford, for the promotion of unity among the different denominations, is taken from the Hartford Courant, and speaks for itself. It is not easy to see how it could have been otherwise. "It must be confessed that the first services of the Congress have served rather to accentuate differences than to suggest union. On the first suggestion union appears perfectly easy on vital points. And so far as the spirit was concerned unity was actually accomplished so long as nobody attempted to formulate it. The Congress might have sat together in unity for a month, but the moment speech began, it appeared that each speaker was charitably willing to unite with all the rest upon his own interpretation of Christian duty and practice."

P. C. Hayden, the Catholic Priest at Columbus, Miss., in stating the position of his church on the temperance question, in reply to an article by Bro. Dobbs of that city, sets forth the fact that the Catholic Church does not regard the business sinful, unless the saloon man sells to minors, to persons approaching intoxication or adulterates his liquors. After this, the Priest says, "I am not to be understood as taking part with the saloon keepers, no, I here publicly declare that I honestly detest the business." Why honestly detest a business which is not sinful, and if the business is detestable, why tolerate it in a church? Such balancing between the good and bad will command no respect from good people; and while more than half of the saloons in the United States are kept by Catholics, it is in vain that any Priest tries to clear that powerful organization of fellowship with this stupendous evil.

ATTEMPT GREAT THINGS FOR THE LORD.

Bro. J. J. Jackson, of Macon, Ga., has written us a letter of great power.

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not limit us. "My grace shall be sufficient for you." "For I am with you always, even to the end of the world." "I can do all things through Christ, who strengtheneth me."

The Lord has promised to increase our power, to magnify our weak resources. The bread that is only a few loaves and the fish that are few in number shall be so increased that all shall eat and more shall be left.

The Lord has promised all grace and all power. What more can you expect? What more would you have?

4. Attempt great things for the Lord, for only thus will you do great things. We seldom accomplish more than we undertake to perform, we frequently fall below. A man's ideal will limit his endeavors in any direction. Once in a while we aim too high, a thousand times we aim too low. In Christian labor, a man's faith will be the limit of his work. Did you ever read of a man who did a great work without a great faith? Haven't you seen a thousand fail for their lack of faith to accomplish a work? Would you engage a man to do a great work who tells you to start with: "I have no faith in its doing anything?" Would you not think at once, that whatever another might do, that here, at least, this man would fail? Can you give any element that brought success to such men as Luther more than faith? Have not some men succeeded where all prophesied failure? Has not "O ye of little faith" sounded into many ears as the cause of failure?

Then, let us attempt great things for the Lord. We do honor him thereby. Let us expect great things of God. Many a thing has been lost simply because it was not attempted. The Latins have a phrase which means "Well begun, half done." Oh, brethren, let us attempt great things for the Lord, and the Master when he comes shall find us at least in his vineyard trying. "Only try," is often a key-note to success. Let us attempt great things for the Lord, and then the Lord will accomplish great things through us.

IS IT OVERDONE?
Some little time ago a brother wrote us that he did not wish to read the Record any longer because it has so much about money. Another good brother chimes in, and is glad that some one has the candor to speak out on the subject, and tells us what we perfectly well know, that a good many people do not like it.

Now, it may be that we are wrong, that we are going to an extreme on that point. If so, it is a pity. Let the brethren be sure of one thing, we are trying hard to make a paper that will be useful to its readers. We confess that to please the people is not our aim. It never has been. God forbid it ever should be.

Touching the question before us, we have known all along that a great many brethren are prejudiced against anything about giving. But it has happened that they were the very brethren who most needed to be indoctrinated and stimulated on the question, because they were very far behind in liberality. There has been need of line upon line, precept upon precept. Most of our brethren are sound as to baptism, church order, etc., but they live in perpetual disobedience to the command to give as God prospers them. Many have fallen so far away that they do not like for their pastors to preach what is clearly in the Bible on this question.

Look at it. The very fewest pastors among us are supported, so that, as God's word teaches, they can give themselves wholly to the ministry of the word. The great majority of those who enjoy their spiritual things, withhold entirely their temporal things. Then, when it comes to sending the gospel of Christ abroad, not one in ten contribute even a cent to it. The command, "Go teach all nations," rings in our ears, but the vast majority heed it not.

Of those who contribute, we very much fear that comparatively few really take the matter upon their hearts, and prayerfully seek to do their full duty. There is much giving that is not Christian giving, having nothing of the spirit of Christ in it. How many give only because pressed to do so, and then only a trifle, that the matter may be put off? And when we look at it and see how grudgingly many give, or how stubbornly many refuse to give, is it not evident that the joy of this form of worship, the delight of honoring God with our substance, has not yet been experienced by multitudes who profess themselves followers of the Lamb?

"It is more blessed to give than to receive," said Christ. How many truly believe it? How many have experienced it? The upper fields of delights have not been trodden yet by the many, we fear. Certain it is that we shall never know the joy of living in peace

and perpetual assurance of faith till we learn to live in fellowship with Christ in his labors and sacrifices.

Now, we are concerned for the Baptist people. They are God's people, in the main. They are our people. We love them. With them we hope to live, and with them die. They hold the truth in trust for the world. Our desire is that they should live in a manner worthy of their heavenly birth. We are concerned that their souls should prosper, at least as much as their property is increased. O, that they might show themselves "a peculiar people, zealous of good works." We long to see them walking the shining path, with faces radiant with the smile of God. This can never be until they walk in obedience to the commandments. If we live for self, we will be thrown back on self for happiness. If we live for Christ, he will be our joy and stay.

Let us look again. Eight years ago we began to plead for larger liberality. We put the question foremost in the paper, because it did seem that there was need of it. The result has not been at all what we wished for, but our contrivances have increased several folds, and the most liberal givers are the happiest. Is the result worth the effort? Many have refused to take the paper, and we have lost their subscription; but those who have held on, and kept thinking about it till they thought liberal thoughts, and then did liberal things—would one of them wish to go back to the old way? We believe not. Nothing will be said here of the good accomplished in others, we only speak of the joy of those who have fallen into the better way. This we may say of a truth, our own views have been expanded, and the blessing on our own heart has been beyond price. We long for yet better things personally in this line.

We have this suggestion to offer: Let all those who feel fretted or any way disturbed by this feature of the paper do one or two things; read the other portions of it, or, better, commence a prayerful investigation into the matter of personal giving. See, brother, whether you may not be at fault. Did it ever occur to you why so many Pedobaptists dislike sermons on baptism? May it not be that their minds are not at ease on the subject? Perhaps the same principle may underlie the oft repeated objections to urging the duty and privilege of giving. They are in both cases a just suspicion of God. To the baptized person, there is something sweet about baptism; to the liberal soul, giving is delightful!

FAITH CURES.

There has been a good deal said lately about the above heading. We approved the remarks of Bro. Sample and others who spoke in favor. The writer of this article has had, perhaps, better opportunities for investigating some of the faith cures than most of the readers of this paper, and therefore deems it not out of place to say something about them.

The doctrine of faith cures is not something that is just springing up. For a good many years there have been those who held to this doctrine. The first place where it was held that God, in answer to prayer, healed the sick, was in Switzerland. A lady by the name of Dorathia Trudel opened a retreat for invalids where it was claimed that in answer to prayer, people were healed from all manner of diseases. For many years (as long as she lived) this woman kept a home where as many as there was room to accommodate, were received and prayed for. At her death, the institution (it had grown to considerable proportions by this time), was committed, at the request of the founder, to one of her faithful assistants, and to-day is carried on, and is becoming more widely known.

The first one who has prominently brought this subject before the American people, we believe, is Dr. Charles Cullis, of Boston. He is a practicing physician, also a preacher. For some years now he has taught that through prayer and faith men are healed. He also has started an institution called "Consumptives' Home," where people afflicted with that disease are received and prayed with, and where many are reported to have been healed. He is likewise at the head of several other charity institutions. Annually he holds at Old Orchard, Maine, a meeting, where congregations of advocates of this doctrine, and where flocks of the sick and diseased for healing. It was our pleasure to attend two of these meetings.

The doctrine of faith cure is there taught and the sufferers are all given an opportunity to be prayed for. There were probably some four hundred who offered themselves for prayer. The main passage upon which the Doctor bases his faith is found in James, 5th chapter, "Is any sick among

you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the Lord shall raise him up." Following the order here presented he first anointed their forehead with olive oil and then in a few words requests healing. This is done privately. Each one is prayed with separately. He does not claim that any remarkable power is vested in him any more than in any other man. He simply relies upon the word of God and thinks that any one with faith may claim the promise. He only prays with those who are professed followers of God and who have at least some faith in the efficacy of prayer to the healing of the sick. He teaches that faith in the petitioner is one condition of God's giving the blessing. In all cases where the body is healed some great spiritual blessing is said to follow.

The recipient seems to be filled with praise and joy and the blessing to the soul is almost as marked as the blessing to the body. All are not healed. There seems to be looking in some cases the element of faith sufficient. All are not healed immediately. In some cases the effect is immediate. In many cases the conviction is that the healing power has been exerted; but the work is of slow development and it is some time after before complete restoration is made. When testimonials are called for on the ground in a public meeting of praise numbers are eager to testify to the healing of their bodies. Many who were healed years ago testify that the cure has been complete and lasting. All forms of disease and sickness are claimed to be healed. Numbers who have been bed-ridden for years are raised from their couches, and carry about with them a living evidence that something has restored them.

It would take too much time for us to enumerate the instances where faith was said to have wrought a cure. Many in private testified to the fact of healing. Many ministers of the gospel were among the number. Now, you ask, what of it? Does you really believe that the cures were wrought? Now we have stated the facts as they came under our own eye. Were these people sincere? We were impressed with the fact that we never met a more sincere crowd of worshippers, and what impressed us much was that, as far as we could see, these people were sincere. Many of them, were active and highly esteemed at home for their works. They were, many of them, very intelligent people; as much so as any assembly of worshippers that one meets. One was shut up to two conclusions: either these people were really healed, or they were deceived. It was very hard in the presence of so much and such intelligent testimony to believe that they were deceived. We are not disposed to be over-emotional, nor do we readily fall in with the sensational. We were simply forced to the conviction that it was more reasonable to believe that a real work of healing had been done than that so many could be deceived.

As to a matter of religious belief, we are prepared to accept the statement that any number of men from wrong teaching may be led into error and believe what is not true; but when a sufficient number of credible witnesses testify as to an occurrence, to something that happened, some fact; we are so constituted that we refuse to reject the testimony adduced. We really believe that they were sincere, that their testimony was well sustained, and that a real work of healing was done. It will not do to simply say they were fanatics and thus dismiss the matter. The same has been said of every great manifestation of God's power. That is only begging the question. Nor have we been able to see where such things are opposed to the word of God. If our excellent and learned brother who wrote an article on this subject, had thought that the scripture contained any teaching contrary to this, he would have brought it forward. What does the promise in James mean? It was not given idly—none of God's promises are thus given. Was it limited to the Apostolic days? Then limit all the rest of the same chapter to the Apostolic days. Did it have reference to a spiritual healing alone? Then why should it say, "And the Lord shall raise him up?"

It will not do to settle back and with theological grandeur say, "The days of miracles have passed." That is only begging the question. We challenge any one to show this. Why should it be thought a strange thing that the Lord should be willing to make known his exceeding great power to us, should in these latter days visit us with his power? Who can say that at any time in the history of the church the promise could not have been claimed? Who will say that the

Lord is not blessing the world now as he has not in any age that is past? Who will say that if such is true, it will not add honor to the cause of the Master? Who will not acknowledge that we daily accept, without any hesitancy, the new birth of the soul which, in itself considered is more wonderful and mysterious than healing the body?

Nay, brethren, let us be prepared to receive whatever is true. If this thing be of men, it will come to naught. If it be of God, be careful, lest haply ye should be found contending against God.

We do not feel that we are set for the defence of this doctrine; but, we have only given it as it appeared to us. When the man born blind was healed, the Jews pressed him with questions. He said: "I am not able to tell you anything about either who he is that did it, and how it was done, but this one thing I do know, whereas I was once blind, I now see." Let us neither accept nor reject things too hastily, but be prepared to do either as the word of God may teach.

BAD WATER.

Plymouth, Penn., has been visited by a terrible scourge of typhoid fever, caused by the seeping of the water into the wells. The water is contaminated by the foul matter from the drains and vaults. The same thing is taking place in all our towns to a greater or less extent. If your well or cistern sips, it is absolutely impossible that your water can be good. No well water in a town can be relied on, for you do not know from whence the stream flows. A cistern where the water is caught as it rains, and that has no pipe, is the only safe water. Look to your wells and cisterns. From our observation, not more than one man in ten has water that ought to be used for drinking purposes. Frequently the roots of trees penetrate the walls of cisterns, not only making the water impure themselves, but opening the cistern for the flow of other impurities. The filth around the lots, the trash around a house frequently find their way into your cistern and well, and you wonder what gives your family the fever. If your cistern is not siphon-proof, a well is preferable, as the stream may be deeper and thus escape the filth from the surface. But no well is safe. To drink water from a seepy cistern is a specific to produce sickness. Again, the water from many cisterns and wells is rendered impure by their not being cleaned properly. There is enough filth in the bottom of some wells and cisterns to give the average hog the cholera. They ought to be cleaned once a year, before you begin to catch the winter rain. Look to your drinking water. It is the most fruitful cause of sickness.

WORDS AND WORKS.

In this column, from now till the Convention, will be reported weekly the good words and good works from the field. We desire news from every part of the field, and all money received will be acknowledged, even to a nickel. Keep your eye on this column.

AMONG THE CHURCHES.

Three days were spent last week in Meridian. The first stage of the collection was passed. The subscription in the church, taken by Pres. Hardy, amounted to \$175. A goodly number of contributors were not present. Brother Hardy will not be perfectly happy unless the pledge for State missions (two hundred dollars) is raised, and then one hundred for the College. He says they are able to give it, and we believe they will do the right thing. Indeed, we are sure of it. Next was Shuqualak. Here we found pastor Long at work in an orderly way. The church has systematized its work, and is doing well for the various objects as they come round. This is what is so much needed everywhere. Why can't it be done? Will not the Convention look to it at the coming session? Elder B. Gay lives here and preaches as missionary in the Choctaw Association. He will talk for missions at the one church of which he is pastor. We found President Stone pressed with school duties, but he had time to talk about the work. He will give and work to bring the Boards up free of debt at the Convention. All these brethren gave us good encouragement.

We next, stopped at Macon. Here we found pastor Vane and family just moved into the pastor's home, which has been repainted and nicely fixed up every way. We soon fell to talking about the work. He had already announced that a collection would be taken Sunday. Plans were arranged, and without a bit of help from the visiting brother, Bishop Vane, in a little time, had secured considerably over half of the \$100 needed for Association and Convention purposes. He will raise every cent of it, and so easily, be-

cause his heart is in it, and he gives himself, then asks others to give. Brother Vane is young in the ministry, but he is already a workman that needeth not to be ashamed. He was an Episcopalian and got to reading the Record. By-and-bye he felt, maybe, there might be something in the Baptist faith worth his looking into. He looked and believed. This happened in South Mississippi. On the train Prof. Pace told us that Brooksville's quota for missions is already in hand, and that the College collection will be on time.

Sunday we spent with pastor Hailey, at Aberdeen. He preached a good sermon. We said a few things about the work. He will see that it is all right, and, after talking over the prospects in the Association to our entire satisfaction, we set out for home. We could hardly have had a better trip. When people do all you ask them to do, ought you not to feel happy?

FOURTH SUNDAY IN MAY.

Elder S. O. Y. Ray will look after State missions on his field, and we guarantee that there will be no failure in the Chickasaw Association.

I think Shannon church, Aberdeen Association, will come up with their pledge for missions to the Convention.—W. L. GIDEN.

Elder J. P. Hemby writing from the bedside of his sick wife, says: "I think my churches will do their part." We hope to hear soon that Sister Hemby has been restored to health.

Hazlehurst is at work for the College this quarter with a cheerful outlook. The pastor hopes for \$100. Can't the other churches in union Association add \$150 to this?

You may count me in. I will try to raise \$20 for State missions and \$20 for College. Let us work and pray.—R. J. STEWART, Greensburg, La. This is but the gleanings from Bro. Stewart's churches.

There is a little baby church at Lauderdale, Miss. President Stone preaches to them. He said the other day, "I will mention it to them," and now here it is, \$5.45. May the little one grow. We expect it will.

I am real glad to see such a determined effort being made to pay the Board out of debt. I will do all I can to get the Summit and McComb City churches to be liberal. May the Lord prosper the work.—R. N. HALL.

My heart is in this work, and I pray that the churches may reach to the top of the hill, and that we may meet at Aberdeen with the debts all paid.—A. J. SEALE, Red Land. Nothing was so real, essential to success than prayer. If God gives us his blessing, we shall not fail.

"I am asking for a contribution in June, which will reach you, think, in time. I made my first talk for the College last Sunday. Afterwards a brother said, 'I think that the most important of all our work.'—I. ALLEN MD, Bogu Chitto Association.

You may expect the churches of Baldwin and Mt. Olive, of Tishomingo Association, with Tupelo and Camp Creek, of West Judson, to help in the work. Tupelo has sent \$20; Camp Creek has on hand \$17.30 and will do more.—L. R. BURGESS, Baldwin, Miss.

Elder J. J. W. Mathis writes that he is pastor of four churches and that he will urge them all to contribute during this quarter and prorate the amount between the two Boards. We expect good results, for Brother Mathis is a real pastor and devotes his time as closely to his people as any farmer does to his fields.

Some years ago we roomed with a brother at a Convention, and fell in love with his Christian spirit. Here is a letter signed T. W. Holland, containing a draft for \$2, to be distributed between the Boards. We intended to ask him for \$25, or maybe, did do it, but he must have his way, especially when it is a good way.

The collections from my churches for Mississippi College aggregated \$50, with \$25 more to follow by July 1st. We are now in till July 1st for State missions. My churches are going beyond the redemption of pledges made at last Association for the different objects to which we contribute.—T. J. BAILEY.

We beg the brethren to collect subscriptions as rapidly as possible, and forward them for State missions to G. W. Leavell, Treas., Oxford, Miss.; for College to W. S. Webb, Clinton, Miss. Everything indicates that we will succeed, unless we fail by carelessness. The people have expressed a desire to give, at least, this has been the case where we have been.

I went last Sunday, the 17th, to Union church, Tippah county, in the interest of State missions. The subscription which had been started before with the cash contributed, ran up over \$100. On the Sunday before, I was at New Prospect, a small church of this Association. The pledges there, with the cash, were increased to about \$20. Almost every member present contributed. I go to Clear Creek on the 31st. Our Association is still behind, but we are hopeful.—W. E. BERRY, Blue Mountain, Miss., May 22.

Secretary Walne will be at Lexington with the Yazoo brethren, in counsel, the last of this week. Our Secretary Gray will be in the Mississippi Association; we will be in the Judson and Tishomingo Associations; Secretary Anding will be in the Koscusko; Secretary Ball, who was booked for the

Columbus, feels that he is more needed in the Zion and is now astride his bay, heading for the place where the tribes go up; Elder J. L. Pettigrew will be in the Springfield Association. May the Holy Spirit come upon all the congregations everywhere, and give good success to the efforts of his people.

The brother who acts as secretary to the committee on raising money, ran down the N. O. & N. E. road from Meridian to Ellenville and in two days made \$57 for the College. He was much pleased with the brethren, and thinks there are grand things ahead of South-east Mississippi. In fact, Brother Gray was enthusiastic, and we allow it to him to say many things of the people with whom he was raised, since they are about leading the State in liberality.

A good and profitable day at New Zion Union Association. A large Sunday-school—seventy in attendance—the house was crowded with people. Two services with "dinner on the ground." At close of morning service, a collection was lifted for Mississippi College and Ministerial Education amounting to forty-five dollars. Forty-two contributors—all will be paid before Convention. My people, at New Zion, are encouraged. "Crop prospects fine; health good, and they have had the early rains.—A. J. M.

By J. L. Pettigrew, pastor, \$13.40 from Bethesda church, Central Association. By the same, \$13.35 from Brandon, Central Association. By J. L. Gray, deacon, per B. D. Gray, \$8 from New Hope church, Chickasaw Association. By Walter Robertson, per B. D. Gray, \$32.45 from Salem church, Chickasaw Association. By Gambrell and Gray, \$16.35 from Crystal Springs, Central Association. By W. S. Webb, \$25 from Duck Hill, Yallobusha-Oxford Association. By A. B. Hicks, Pleasant Grove, \$2.55, and \$1.65 from Shiloh church, both of Zion Association.—L. BALL.

Communications.

Bellefonte, Pa.
Brother Hartfield will come tomorrow, and our meeting will begin to-morrow night. We are hoping and praying for a gracious blessing from God. I hope that the readers of the Record will pray for God's blessings upon us.
T. B. HARBELL.

May 22d, 1885.

Bro. G. W. Hartfield.

In our report of the Convention, you say "Brethren were first offered by Dr. Furman, taking the position that there is no scriptural cause for divorce." Did you not misunderstand, or misquote the Doctor? If not, we ask Bro. Furman for an article on Mat. 19:31, 32.

A. C. CHAIN.

Minutes Wanted.

Calcasieu, Eastern, Enon, Liberty, Ark., Shady Grove, Vernon. I am very anxious to get a copy of these so as to make statistics for Louisiana as full as possible by July.

G. W. HARTFIELD.

Mansfield, La.

Communications.

To save delay and correspondence, I wish to announce to the many readers of your paper that Brother Pennington's valuable discourse on dancing can be had, post paid, for 10cts in letter stamps; and single copy of "Harvest Bells No. 2" (music) for 30cts, post paid, in letter stamps, or 25cts each by the dozen, 25cts added for postage.

A. C. CHAIN.

150 1/2 Julia St., New Orleans.

Miracles—Doctors Sample and Melvin.

The former of the two doctors in the Record of May 7th, expresses his regret that the latter has withdrawn from the discussion; but I, looking on from an impartial standpoint, decide that there is nothing to discuss. The former maintains that all answers to prayer are miracles, and as prayer is answered, therefore he who offers the prayer works a miracle. The latter admits that prayer is answered, even to the extent alluded to by the Apostle James. "The prayer of faith shall save the sick," but also maintains that in the scriptural sense of the word, attached to it, is required to constitute a miracle. No, there is nothing to discuss.

UPPIRE.

Agricultural college, Miss.

MY DEAR SIR:—Will you please announce to the brethren as possible, and forward them for State missions to G. W. Leavell, Treas., Oxford, Miss.; for College to W. S. Webb, Clinton, Miss. Everything indicates that we will succeed, unless we fail by carelessness. The people have expressed a desire to give, at least, this has been the case where we have been.

I went last Sunday, the 17th, to Union church, Tippah county, in the interest of State missions. The subscription which had been started before with the cash contributed, ran up over \$100. On the Sunday before, I was at New Prospect, a small church of this Association. The pledges there, with the cash, were increased to about \$20. Almost every member present contributed. I go to Clear Creek on the 31st. Our Association is still behind, but we are hopeful.—W. E. BERRY, Blue Mountain, Miss., May 22.

Secretary Walne will be at Lexington with the Yazoo brethren, in counsel, the last of this week. Our Secretary Gray will be in the Mississippi Association; we will be in the Judson and Tishomingo Associations; Secretary Anding will be in the Koscusko; Secretary Ball, who was booked for the

May 13th, 1885.

Liberty, Miss.

I feel greatly strengthened after reading our good State organ. The articles are good, very good. I feel grateful to be remembered in the Record. My heart is with the good mission spirit that is manifested in the Record. I noticed your article to get the churches and people generally to contribute and am making every effort to enlist the minds of the people to contribute to the great mission cause, endeavoring to teach them that it

W. A. WHITING,
—DEALER IN—
STAPLE AND FANCY
DRY GOODS,
NOTIONS
AND
CLOTHING
HATS, BOOTS AND

**HAIR, BOOTS, AND
SHOES, GENTS' AND
LADIES' UNDERWEAR.**

Jackson - - Miss.

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SPRING GOODS.**

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single width, Nun's Veiling, 30cts
to 50cts, double width. Tricots
and Cashmeres in Black and Col-
ors. An elegant line of Jac-
net Embroidry from 2cts per yard

to \$2.00. Lace in colors, Black and White, all styles and prices. Warner's Celebrated Corsets sold here. Bleached Domestic from 5cts to 10cts per yard; Unbleached Domestic from 5cts. to 8cts. White and Colored Ties, 5, 6, 8cts and up to 25cts. Shawls and Gingham at 25cts to 10 cts. Cottons 12cts to 25cts per yard. Men's and children's Straw Hats from 10cts up. Cass, Fur and Wool hats at lowest prices. Unlaundered shirts 50cts, 75cts, and Whiting's best at \$1.00. Other goods too cheap to tell, so come

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Direct importations from Italy of Monuments, Tablets, Enclosures, Statuary and all descriptions of Marble Work.

To the public, that I have made special arrangements with Signor Andrea Jardiella, of Carrara, Italy, one of the largest establishments and situations of the kind at that place, where there are as many as 1000 workmen, to furnish me with all the orders I send him punctually. The quality of the marble, the artistic merit, and the promptness of execution displayed in these tributes to the dead, are unequalled, and of world wide fame.

[illegible]

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 common pen needed. Refab-
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 Special Medal at Philadelphia. Sold every where.

        

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profitable. I have also a new method of making
Profit from sale of Hot Boxes from my Grand
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d.

MRS. J. H. REYNOLDS.

ther Joseph Seelye is selling the Ken-
nedy improved singletree. He called at this
and showed the editor a sample. It is
a great improvement over anything
we have seen. A horse can be de-
mounted from a buggy instantly by simply
pulling a string, which is in easy reach of the
driver.

It appears to us that any one owning
a horse would wish one, both for safety and
convenience.

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AND
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to 60. Colors, Black and White,
all styles and prices. Warner's
Celebrated Cornets sold here.
Bleached Domestic from 5cts to
10cts per yard; Unbleached Do-
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and Colored Lawns, 5, 6, 8cts and
up to 12cts. Chambray and Ging-
hams at 8cts to 10 cts. Table
12cets to 25cts per yard. Men's
and children's Straw Hats from
50c to 75c. Cass, For and Wool-
en Hats at 25c. Prices of Un-
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Whiting's best at \$1.00. Other
goods too cheap to tell, so come
and see for yourself.

W. A. WHITING.

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one of the largest establishments and as su-
perior as any in the world, where there are nu-
merous quarries as four hundred and fifty such quar-
ries are situated in the Apennines. The quality of the
Marble is of the highest, the artistic merit, and
the variety of colors, is beyond all comparison.
The dead, are unequalled, and of worlds
more beautiful than the living.

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 work furnished, by so called imitations. I
 have on hand some four hundred elegant des-
 igned just received, by so called imitations, which I
 will be pleased to let parties examine who wish
 to purchase any of the imitations, by calling
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Marble Works,
 will guarantee a saving of
 per cent, to those who purchase from me. All
 work sold I want to come up as represented,
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 if parties prefer, Mr. Glendening will take
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 see, in any section of the States of Mississippi,
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 pleased to estimate on all kinds of Marble work
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